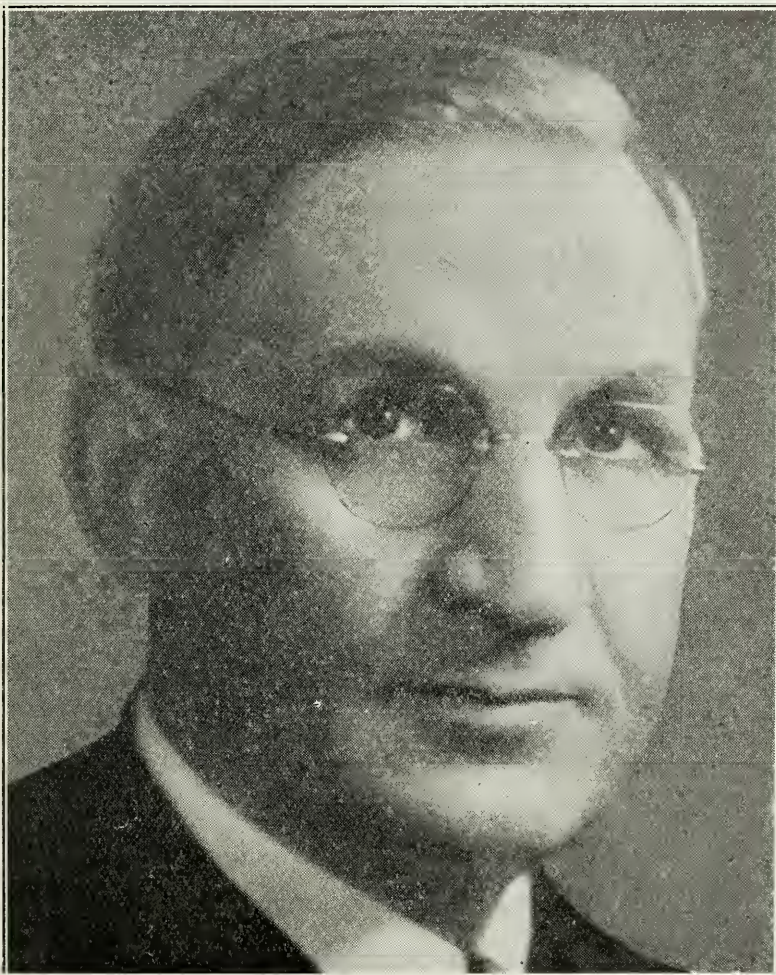


# Millennial Star



**President Richard R. Lyman**

*European Missions Pay Tribute To Him*

(See page 648)



**Sister Amy Brown Lyman**

*Former Consulting Adviser of Women's  
Auxiliaries in Europe*

(See page 648)

# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

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Museum 1354

*If ye love me, keep my commandments.—John 14: 15*

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## THE COVER PIECES—

**T**HIS issue of the MILLENNIAL STAR is affectionately dedicated to President Richard R. Lyman and his wife, Sister Amy Brown Lyman, former heads of the European Mission, who were formally released from their duties last week during the October General Conference held in Salt Lake City, Utah. Members and friends of the Church in Britain and Europe unite with this issue of the STAR in honouring the Lymans. For two years they effectively guided the activities of the Church in Europe. The MILLENNIAL STAR, its readers, and members and friends of the Church throughout Europe wish them well in the days to come and ask God's choicest blessings to be upon them. (See page 648)



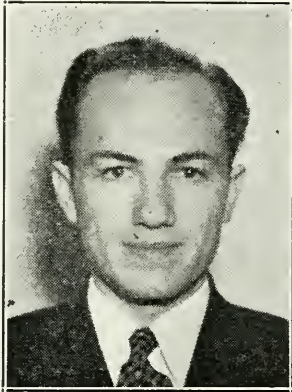
# How God Speaks To Man

By ELDER LOWELL L. BENNION

*Director, Latter-day Saint Institute, Tucson, Arizona.*

**M**ANY people the world over believe in a God who is the great intelligent Creator and Purposer in the universe. Their faith in such a Being, be it the result of observing the world of nature about them or looking into the moral law within them or accepting the traditional faith of their fathers, leads them to seek Him in prayer and in communion.

Those individuals who cherish a belief in a personal God recognize that some men and women who have gone before have been more eager to gain and more sensitive to receive divine light than others. In the lives of such men as Moses, Isaiah, Hosea, Paul, and particularly in the life of Jesus of Nazareth, the divine afflatus was strongly felt.



Elder Bennion

Surely the Divine has been and is still eager to express itself in the life of man. And surely man needs and seeks the Divine today, as centuries ago. Granted the existence of God, the vital question is not, will He reveal Himself to man, but how does He speak to man?

Just as the speaker is guided in the things he says by the type of audience before him, and the teacher adjusts his teaching methods and vocabulary to the mental age of his students, so in His revelations to man God is influenced by and dependent upon man. That is, God speaks to man when man is worthy of His inspiration, ready to receive light, when he feels the need of divine help, and when the need man experiences is real. All of these conditions prevailing, the Creator must indeed be desirous and willing to enlighten the minds of men.

Jesus embodied in His life and teachings the greatest revelation of God to man because He was most worthy, best prepared, and most aware of His need of divine inspiration in life.

In the first half of the last century there lived a young man who in humility, clearly sensing his need of knowing truth in matters religious, sought, as men of old, to tap the divine source. The response to his inquiry was immediate. So unusual and striking were the experiences of this youth that they obscured the sane and reasonable method by which they were obtained. Incidents were told out of setting. The unusual naturally appeared off-colour when seen by itself and not as a part of a meaningful whole. Men doubted. Scepticism and prejudice thwarted investigation. Men rejected a cause with-

out having known it.

A consideration of Joseph Smith's explanation of his own experiences, his interpretation of the principle of revelation, of how God speaks to man, gives meaning to and inspires confidence in his claims to divine inspiration. In this light his remarkable religious experiences no longer appear fantastic, but rather the outgrowth of the functioning of a sound and reasonable principle of revelation.

Joseph Smith taught, and it is a foundation principle of the Church he established, that "God speaks from time to time." Two quotations from the Standard Works of the Church of Jesus Christ of Latter-day Saints illustrate this point of view:

Woe be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough! For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little.

—II Nephi 28: 29-30 (B. of M.)

And inasmuch as they (the servants of God) were humble they might be made strong, and blessed from on high, and receive knowledge from time to time.—(D. and C. 1: 28)

These passages reveal God as the great Teacher who reveals His will to man from time to time, when men seek Him and know how to find Him.

As the ninth Article of Faith of the Latter-day Saints' Church attests: "We believe all that God has revealed, all that He does now reveal, . . . and that He will yet reveal many great and important things pertaining to the Kingdom of God." This statement expresses man's faith in future divine guidance coming directly from its source and not alone through inspiration to men of old, no matter how significant the latter may have been. The complete record of God's dealings with man is not given in any book, nor in all books, nor are His dealings with man solely a thing of historical record.

The philosophy of the Latter-day Saints is that God lives; that He speaks to man when man seeks Him worthily, impelled by a sense of his true needs; that God speaks to man from time to time and through the language, concepts, culture and circumstances which man possesses. How else would God speak to man? How else would man understand Him? And if God lives, why should He not speak to those who rightfully seek Him?



## Father Christmas Says . . .

"THE greatest array of prizes ever offered by the STAR for the annual Christmas Poetry and Prose Contest will be given to the winners this year. Eight valuable prizes will be awarded. It's a real chance to have that extra gift of good Church literature you have always wanted. Have you started

work on your entry yet? November 30th is the deadline date. Watch the STAR for further announcements."

## The Test For Value

By ELDER MARVIN J. ASHTON

“**I** ADMIRE the teachings of the Church of Jesus Christ of Latter-day Saints. I like the people who are members of the organization. In fact I can find nothing wrong with the religion you have, but as for myself I want none of it. I prefer to live the quiet life, unmolested, inconspicuous and unopposed. The Mormon people live a different type of life from the ordinary person and because of this the finger of scorn and ridicule is often pointed at them. I prefer to go my own way.”

This statement was made by a middle-aged woman who had studied the Gospel as taught by the Church. This was her reaction after study and observation of the Church and its members.

Is Mormonism worth the price required? Why should Mormonism be opposed by the outside world? Is this opposition valuable?

Let us study these three important questions and see if this lady came to the correct conclusion.

First, Is Mormonism worth the price required?

Economists tell us that the value of a commodity or possession is determined by its intrinsic value plus its marketability or the demand it realizes. Applying the Gospel of Jesus Christ to this very matter-of-fact measurement some very interesting facts are found. Intrinsically it rates a high value while it undoubtedly has the greatest demand of any commodity on the earth today. So great is the demand for Christianity that people through all ages have fought and even died for it. Others have given their time, money and their all for what they thought was Christianity. A portion or an imitation of the original very often realized the supreme price—life itself.

The demand has always been high and in a normal market the price is low. Only when “middle-men” have taken undue advantage has the price for Christianity been exorbitant.

Continuing with the economic view we find that the Gospel further qualifies under the definition of value. “I came that ye might have life more abundantly.” “Christ died that we might live.” From the last mentioned quotation we can accurately gather that Christ paid the price and by His life created the never-dying demand which will exist forever. Intrinsically it is priceless. It creates for us the true pattern of a joyful life and reaps for us the “greatest net return per investment”—eternal life.

Christian-thinking insurance agents will tell us that the true Gospel of Jesus Christ is the best investment or insurance that man can possibly have. Imagine, if you can, any investment other than this that pays daily dividends and at death the highest total premium.

If Mormonism is the Gospel of Jesus Christ as its members

*(Continued on page 653)*

## *Browsings in Brief*

*From the Notebook of*

PRESIDENT HUGH B. BROWN

A DEPRESSION is a time when people do without things their parents never had.

\* \* \*

A USED mind is one used item that has more value than a new one.

\* \* \*

CERTAIN thoughts are prayers. There are moments when, whatever the attitude of the body, the soul is on its knees.

—Victor Hugo

\* \* \*

To each is given the ingredients of happiness.

\* \* \*

THE virtue that is rooted in conformity to external menace is immoral cowardice.

\* \* \*

COURAGE is a quality of virtue as inexorably as cowardice is a quality of vice.

—Authors Unknown

## Editorship of Star Changes

WITH this issue a change in the editorial staff of the MILLENNIAL STAR is made. President Richard R. Lyman, for the past two years editor of the publication, is succeeded by President Hugh B. Brown, publisher. President Brown will act as editor and publisher, while Elder Marvin J. Ashton will continue as associate-editor.

Under the editorship of President Lyman the STAR has added many new features, including a coloured cover, a more liberal use of illustrations and a continued story.

President Lyman's return to Salt Lake City and his recent release from the duties as European Mission head made the change necessary.

### NOTTINGHAM DISTRICT CONFERENCE SCHEDULED

THE autumn conference of Nottingham District will be held in Leicester, at the new Co-operative Hall, Belgrave Gate, on Sunday, October 16th, with President Hugh B. Brown in attendance. Meetings will begin at 11 a.m. and 2.30 and 6 p.m.



## Building Fund Contest Standing

WITH just three months remaining in the 1938 Building Fund Contest, sponsored annually by Dr. Ray M. Russell, president of the Y.M.M.I.A. of the British Mission, the following branches are leading in the amount of money contributed: Sheffield (£59:6:5), Glasgow (£8:0:0), Hyde (£5:0:0), North London (£5:0:0), Sparkbrook (£3:0:3), Bristol (£3:0:0), Nottingham (£2:5:10), Catford (£2:0:0), Luton (£1:6:3) and Leeds (£1:0:0).

According to the above deposits which have been made since January 31st, 1938, the closing date of last year's contest, and in compliance with the rules of the contest, which provide that prize money will not be given to a branch which has won the contest any previous year, Glasgow Branch is the leading contestant for the £5 first prize at the present time. Prizes for second and third place winners at the closing date of January 15th, 1939, will be £3 and £2, respectively.

Branches which have won prizes in past years will be given credit for the funds they raise, but will not be eligible for prize money. Branches which have won prize money in the past are: Sheffield, Dublin, Hyde, Southwest London, Bristol, Hull, North London and Bradford.

Last year's winners were: North London, first; Southwest London, second; Bradford, third; and Sheffield, Hyde, Hull, Bristol and Dublin followed in order. Recipients of the prizes were North London (£5), Hull (£3) and Bristol (£2).

All contributions for the branch funds should be mailed to Elder Fred H. Thompson, British Mission secretary.

It is expected that this year will see the most keenly contested branch competition in the Building Fund Contest history.—M. J. A.

## CONFERENCE SCHEDULE ALTERATIONS

The following changes in the conference schedule which appeared in the August 18th issue of the MILLENNIAL STAR have been found necessary.

Sheffield Conference will be on Sunday, November 20th, rather than November 6th, as previously announced. Bristol Conference will be held Sunday, December 4th, rather than November 20th.

At the time of Sheffield District Conference it is expected that the new Sheffield Branch Chapel will be formally opened and dedicated by Mission President Hugh B. Brown.



# The Soul's Fire

By JEREMIAH STOKES

ON the morning that Mr. Harrington was to come for the children, she called them to her side to talk to them for the last time in a long while. She sat in the little easy chair in which she had held each child in her arms, in its turn, rocking and singing it to sleep.

"I want you to be good children," she said, "and just as soon as mother can earn the money, she will send for you and have you brought to Zion, where we shall all be happy together."

## Begin the Story Here

PERSECUTION in the United States followed Joseph Smith and his people through several states, and was climaxed by the death of the Prophet at the hands of a mob. Despite the hardships, however, missionaries were continually being sent out, both in the surrounding districts and to Great Britain. Ann Northrop, an English woman, hears the Gospel, is impressed by its message, and continues to study it despite opposition from her prejudiced husband, Roger. Even Roger's threat to leave her falls to discourage her in her new religion, and finally, though he does leave, and though her parents rebuke her strongly, she decides to join the new Church, go to Zion, and send for her two older children later, taking her baby twins with her. The Harringtons, neighbours who also are going to Zion, assist with the arrangements. She faces the future with courage, with no doubts or fears.

And then turning to Garry, she went on, "and Garry, my darling, I want you to promise me, that if anything should happen that prevents me from sending for you and sister, when you grow up to be a man, you will bring her to Zion."

"I will, Mother. I promise you I will," agreed the lad as his arms hugged her tightly and his rosy lips sealed his pledge with a fervent kiss.

Then she took down a book from the shelf, the new book believed in by the Saints, and on its blank frontispiece wrote:

"I have no bitterness in my heart toward you, Roger, dear, for anything that has happened between us. True Christianity, as I understand it, teaches forgiveness and supplants bitterness and hate with love. I have forgiven you and I assure you of my affection, in the hope, dim though it is, that some day, not too late I trust, you

will discover that you were impelled by prejudice, founded upon wicked falsehood, to take the course you did. It will be my daily prayer that some time the scales of narrowness will fall from your eyes, the gall of bitterness pass out of your heart, and the spirit of love for all mankind possess your soul.

"Before the ink is dry upon this page, I will have said goodbye forever to Ledbury and to our once happy home, now broken, oh, so badly broken. "Ann.

"P.S.—I have underlined the fourth paragraph on page 621 of this book for you to read, which I hope you will do.

"A.S.N."

She underscored the paragraph, encircled it, and then upon

(Continued on page 650)

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THURSDAY, OCTOBER 13, 1938

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EDITORIAL

## *The Lymans Honourably Released*

**A**T a recent meeting of the General Authorities of the Church it was decided that the Missions in Europe will hereafter be under the direct supervision of the First Presidency and the Council of the Twelve Apostles.

The saints in Europe will be pleased to learn that it is the intention of the Presiding Authorities to have the European Missions visited at least once a year by a member of the First Presidency or one of the Council of Twelve.

At the same meeting President Richard R. Lyman was honourably released as president of the European Mission and Sister Amy Brown Lyman as adviser to women's auxiliaries.

From July 20th, 1837, to December 11th, 1928, the British Mission was directly in charge of the European Mission Presidents. Since that date the President of the British Mission with the presidents of the eleven other Missions in Europe have laboured under the presidency of one of the General Authorities presiding in Europe and directing the affairs of the Church on this continent.

### **Follows Line Of Illustrious Leaders**

**P**RESIDENT LYMAN succeeded a line of illustrious leaders, most of them members of the Council of the Twelve, including his distinguished father, Francis M. Lyman, and President Heber J. Grant.

The world has become smaller in these one hundred years. Transportation and communication facilities have narrowed the Atlantic, and the continent, and brought the saints in Europe nearer to Church headquarters. It is now possible for the First Presidency and the Twelve to direct this work from Salt Lake City and maintain constant contact with the affairs of the Church in Europe without a resident Apostle here.

### **Century of European Mission Progress**

**T**HIS century has witnessed a great drama played on the European stage by the hardy folk who heard the familiar voice of the Gospel of Christ and had the courage of their convictions.

Through ridicule, violence, mobbings, persecution in all its varied forms, the Church membership has steadily increased. Many remained in the missions to help maintain the Church abroad. Tens of thousands joined the Church and emigrated to Zion. Thousands of their descendants have returned to their native lands as missionaries carrying glad tidings of great joy to their countrymen.

Through these years of achievement and disappointment, of tragedy and comedy and all of life that comes between these two extremes, we have had men to lead us whose courage was

born of faith—men of natural and inspired leadership who, guided by divine providence have led their people through the vicissitudes of life on a continent made up of many countries with conflicting interests. Through seasons of peace and years of war they have stood at the helm.

#### **A Man of Humility and Faith**

**T**HE last, but by no means the least, of these great leaders to have headquarters in Europe, is Richard R. Lyman, M.C.E., Ph.D., who, like his father before him, is beloved by all who know him. His genial good nature, his affability, his friendship and kindness, his humility and his faith have endeared him to all who have had the privilege of his acquaintance.

He has travelled much, held hundreds of meetings, has spoken often to groups outside the Church and has, as Editor of the *MILLENNIAL STAR*, written many outstanding editorials which are a valuable contribution to the literature of the Church.

Through his membership in the American Society of Civil Engineers, President Lyman has had entree to many exclusive groups.

#### **Won Friends Through Street-Numbering System**

**H**IS original system for street numbering in all cities has attracted wide attention. He has lectured before many distinguished societies of civil engineers. His "Naming and Numbering of London Streets" was published by the Journal of the London Society, and his lecture on street numbering in "Civil Engineering." Through these contacts he has made many friends for the Church.

#### **Sister Lyman An Inspiration To All Who Know Her**

**S**ISTER LYMAN, whose exceptional natural abilities are added upon by a life time of training and experience, is not only one of the outstanding women of the Church, but is known internationally as a lady of refinement and culture—a leader in her own right, an inspiration to all who know her.

The departure from Europe of these our leaders leaves a great void. We who remain must do our best to carry on. They will continue in wider fields of activity in the Church at home, President Lyman as a member of his quorum and Sister Lyman as a counsellor in the General Presidency of the Relief Society of the Church.

#### **We Express Appreciation For Them**

**W**E join with all the saints and missionaries in Europe in expressing appreciation to these great leaders for their labours and love, for their inspiration and sympathetic leadership. While we sorrow at their departure, we are heartened by the hope that under the new policy they may visit us again and often.

From Europe we say farewell in the language of our respective countries: auf Wiedersehen; au revoir; Commander A De Booy; adjo; farvel; S. Panem Bohem; and best wishes.

—HUGH B. BROWN



**THE SOUL'S FIRE**

*(Continued from page 647)*

the margin she made a brief note. Laying the book down, she took the family Bible, and copied three scriptural references on the flyleaf. Finally, she selected a red ribbon belonging to Elizabeth Ann, and tied it around the two books in a neat bow.

For a moment she looked at the silken bow. Then she untied the ribbon, opened the Bible to where she had written her note and at the bottom, added:

"The ribbon with which these books are tied is Elizabeth Ann's. I have sealed the bow with a kiss, Roger—for you." A tear fell upon the fold, but she did not notice it.

Just then she saw Mr. Harrington drive up to the gate. She hurriedly put the books back upon the shelf, just as she had tied them.

"Come in, Mr. Harrington," she said, as she heard his knock.

"Well, Mrs. Northrop, I'm here to take the children," said the man as he entered the door.

"Yes," Ann replied. "And I'll have them ready soon."

When the hugs and kisses, of which there were many, were over, Joshua Harrington walked down the path with a bag in each hand. Ann followed holding tightly the hands of Elizabeth Ann and Garry.

"It's very kind of Mr. Harrington to come and get you, don't you think, children?"

"Yes, I do, Mother," replied Elizabeth Ann.

"Mother," said the child, after a pause, "why can't Mr. Harrington be our uncle? He's so kind and good to us all the time."

"He can be, if he would like to be," the mother agreed.

"And he'd like to be, just the best way in the world," interrupted Mr. Harrington jovially. "From now on, I'm your Uncle Joshua."

"And mine, too," suggested Garry appealingly, "if you don't mind."

"Mind? Not when it makes me so happy," he replied. "Now we must hurry along to be ready to meet the coach. We've only an hour before it arrives, and it's quite a journey to the Potteries and Hanley."

With this remark he placed his little passengers in the cart and climbed in, picking up the reins and whip. "I shall be back to fetch you and the twins as soon as the children are safely located," he said, as he urged on his horse with a tap of his whip.

"All right, Uncle Joshua." Ann smiled brushing the tears away. "Take good care of the children, won't you?"

"I will, Ann, you may depend upon it. We shall complete the journey by stage."

Joshua Harrington returned on the third day after Garry

and Elizabeth Ann had been taken to their new homes.

"Oh, Uncle Joshua," cried Ann, as he entered the house, "I'm so glad you've come. Did the children arrive safely, and will they be comfortable?"

"Yes, Ann, they're safe; they are going to be very comfortable, and I think quite happy, too, as they become used to the people."

To change the trend of Ann's thought into which her anxiety about the children was taking her, he interrupted the conversation with, "You're leaving the house as clean and tidy as a pin, Ann."

"Yes, Uncle Joshua, some day Roger might return to care for the place, and I want everything in perfect order when he comes," she replied, as she put her last few things into a small satchel which lay on the table.

"You've even laid a fire, I see. Such painstaking thought ought to win back the heart of him, I'm thinking. It would help," he commented. "He'll join you some time, Ann. Can't he help it."

"I only hope he may," she sighed, as she set the bag on a small roll of bedding near the door. "Those things may be taken now, Uncle Joshua," she added. "Then, if you will help me with the twins, we can be off."



With quivering lips and trembling hands, she shut the door and locked it.

Excited discussions about the future, preparations for the journey to Zion, and the usual hustle and bustle of getting away occupied all the Harrington household from the time of Ann's arrival until the time of departure for Liverpool. The day came for the gathering of the Saints for embarkation. They came from Worcester, the Potteries, Hanley, Stoke, Ledbury, and other places in cab and omnibuses. Men, women and children, including Ann and the Harringtons and Robsons, together with their bags and bundles, gathered on board the departing ship.

Several missionaries were on board the vessel to receive the emigrants.

After eight weary weeks, the voyage was ended, and the ship docked in New York harbour. The emigrants were taken at once to the railroad depot where they awaited the arrival of the trains that were to carry them over the first few miles of their westward journey.

It was early in the fall of 1844 when this company of Saints alighted from the train. Ann had no sooner stepped from the cars than she noticed a group of men standing at the end of the platform. Curiously they eyed the travellers and talked among themselves in confidential voices.

While her attention was centred for the moment upon this body of on-lookers, a man came up and addressed Mr. Harrington very cordially.

"I suppose you belong to this company of Saints?"

"Yes," Mr. Harrington answered. "We are one of the exodus of the Church."

"So am I. I came to tell you that the stages and wagons will be here in a few moments."

While Ann with Patience and Prudence waited upon a plank bench with Mrs. Harrington, one of the men from the group of outsiders came up. "It's a hot bed of trouble you're headed for," he said. "They've killed your Prophet and the Saints are fightin' among themselves to see who'll be the leader. I reckon you'd better be off with your babies back home."

Neither of the women made any answer, and the man without further comment passed back into the crowd.

Ann and Mrs. Harrington looked at each other in consternation, their faces growing pale at the shocking remark.

"Joshua," said his wife as he came up a moment later, "have you heard that the Prophet is killed?"

"Yes, Harriet. It's true. The elders have just told us. They killed his brother, Hyrum, also. The situation at Nauvoo seems bad all right, but there's nothing to do but to go on."

"I am so fearful for Sister Emily's safety," she sighed. "I do trust no harm will come to her. We haven't heard a word from her since she left England."

"I am really glad that Elizabeth Ann's and Garry's coming has been delayed," Ann interrupted. "The Lord's plans are always designed for our greatest good, as we would agree if we could only see the end from the beginning."

"That is true," agreed Mrs. Harrington. "But it is just as well that the future is not disclosed to us. We must have trials to bring out the best in us; it is enough for us to meet them as they come rather than to anticipate the struggle and sorrow the future may bring."

In spite of the terrifying reports from the city of the Saints, the emigrants quieted their fears and continued their course towards the land of Zion.

The long and tedious journey over rough roads at length came to a close. The tower of the Temple appeared in the distance, and then the beautiful city of the Saints, on the banks of the Mississippi, came into view.

As Joshua Harrington pulled his oxen into the camp, he was suddenly stopped by a young woman, who rushed up to him, threw her arms about his neck and hugged him tightly.

"Oh, Joshua!" she cried, "I'm so glad to see you."

And then in the next breath, "Harriet! Ann Northrop, too, I do declare!" she exclaimed as her eyes caught sight of the passengers.

"Emily, dear!" ejaculated the Harringtons and Ann together.

For the next few minutes expressions of joy and pertinent interrogations passed back and forth among the three of them.

*(To be continued next week)*



## THE TEST FOR VALUE

(Continued from page 644)

claim it is, how can man thoughtfully raise the question, Is Mormonism worth the price required? Truly the price, whatever it might be, is low compared to the daily and final realization.

Second, Why should Mormonism be opposed by the outside world?

It is a recognized fact throughout the world today that new truth whatever or wherever it might be must knock long and loud at the door of all mankind. Men are slow to accept new truths.

Alexander Graham Bell walked the streets for weeks trying to sell his telephone idea. He was bitterly opposed and unwelcomed at the doors of business firms wherever he went. Harvey Firestone, the rubber magnate, met a similar prejudiced, unwelcoming public when he sought to present his truth.

No man was ever more bitterly opposed than the Master Jesus Christ. He possessed and exemplified the pure and undefiled Gospel. Yet, was He received by the world with open arms?

His short ministry was filled with persecution, hate and malice, yet through it all He lived the perfect life. He had a function to perform and a message to spread, and even death could not kill or retard His truths.



Similarly, yet to a much less degree, the Mormons go forth facing opposition and often-times scorn and ridicule because they have a truth to offer. Yet undaunted and undismayed they carry on, convinced in

their hearts of the message they have.

Our biased minds often-times make truth look folly. Cannot we then accurately say Mormonism is opposed by the outside world because it is a truth and the world is slow to welcome truth.

Third, Is this opposition valuable?

Brigham Young once said, "I hope the day never comes when the Latter-day Saints will be free from opposition."

Why did Brigham Young make such a declaration? Did he glory in seeing his fellowmen driven from pillar to post?

No, he realized the value of opposition. It fires man's soul, makes him know what he is representing and leads him to cling or fall by the test.

Racing pigeons fly more rapidly when they fly against a stiff breeze. Sheep turned out to winter-graze will be more healthy than those that are fed by hand in the stall. The trees that withstand the strongest winds are the deepest rooted.

Individuals who have had to fight the hardest for Christianity have learned to know and appreciate it most. The "wind" of Christian-opposition drives the "roots" of man down

deeper if he is on a stable foundation.

Mormonism is worth the price required because it leads to the "greatest net return per investment"—eternal life. Mormonism is opposed by the outside world because it is truth misunderstood. Opposition is valuable because it develops and proves the worth of a man or belief.

### MANCHESTER DISTRICT CONFERENCE

**A**UTUMN conference sessions of Manchester District were held Sunday, October 9th, in the Co-operative Hall, Manchester. President Hugh B. Brown, Supervising Elder Russell S. Marriott, Bishop Henry M. Taggart, supervising elder of Leeds District, and Elders Richard P. Evans and D. Maxwell Butler were the speakers at the evening meeting. Approximately 240 people were in attendance, of whom 35 were non-members. Special musical numbers were provided by the Ladies' Chorus from Bradford and the Millennial Chorus.

Elders Glen L. Allan, Clifford W. Bagley, Grant R. Holt, M. Warner Murphy, Clarence A. Beckstrom,

Owen L. Brough, Robert B. Buchanan, and Lowell M. Durham were the speakers at the afternoon session. During the meeting Sister Alice Gregory rendered a vocal solo and the Millennial Chorus sang.

Speakers at the morning session included President Brown, Sister Agnes P. Wallace, Y.W.M.I.A. president, Sisters Zina Lou Brown and May Gardner, lady missionary, and Elders S. Bruce Hanks, W. Burt Buxton, Max W. McKeon, and Emmett L. Brown. Sister Jean Richardson sang a vocal solo.

All meetings were conducted by Brother Betram W. T. Norman, first counsellor in the district presidency.

### *From the Mission Field*

#### **Transfers—**

Elder E. Le Verl Barrett was transferred from Norwich District to Scottish District on Thursday, October 6th.

Elder Cyril J. Thorne was transferred from Norwich District to Irish District on Thursday, October 6th.

The following transfers were made effective on Tuesday, October 4th:

Elder Irwin Foster was transferred from South Newcastle District to Leeds District.

Elder Leonard B. Cummard was transferred from Norwich District to London District.

Elder A. Lucian Lewis was transferred from the British Mission Office to Birmingham District.

Elder Norman J. Welker was transferred from Leeds District to South Newcastle District.

Elder Howard D. Anderson was

transferred from the British Mission Office to Scottish District.

Elder Blaine H. Alexander was transferred from London District to the British Mission Office.

Elder Sterling G. Jacobson was transferred from London District to Liverpool District.

The following transfers were made effective on Monday, October 10th:

Sister May Gardner was transferred from Leeds District to Scottish District.

Elder Harold L. Allen was transferred from Bristol District to Manchester District.

Elder Max W. McKeon was transferred from Manchester District to Bristol District.

#### **Appointments—**

Elder Francis A. Patterson was appointed supervising elder of Norwich District on Thursday, October 6th.

Elder Hugh C. Brown was appointed circulation manager of the MILLENNIAL STAR on Thursday, October 13th.

Elder Donald L. Johnson was appointed executive secretary of the British Mission Y.M.M.I.A., and mission bookstore manager, on Thursday, October 13th.

#### Doings in the Districts—

**BIRMINGHAM** — Nuneaton Branch harvest festival was held on Sunday, September 25th, with a generous collection of fruits and vegetables displayed. Speakers were Elders Don C. Call and Samuel S. Musser and Branch President William J. Nightingale. Brother Clarence G. Linnett gave a vocal solo.

**HULL** — The opening social of Hull Branch M.I.A. was held in the recreation hall which was decorated in gold and green for the occasion. A programme was presented during the banquet, which was eaten in candle light, with Brother Arthur E. Ramson in charge. Toasts were given by Mr. George James, Supervising Elder Daniel Garn Heaton, Elder John R. Briggs and Sisters Anna Saunders and Aloa Dixon, lady missionaries. Miss Ethel James gave violin solos, accompanied by Mr. Eric Moore; harmonica selections were given by Mr. Ron Wilson; Mr. William Storr sang a solo, accompanied by Miss Kitty Parks; and community singing was led by Mr. Moore, which was followed by a comic sketch presented by Brothers George Utley and Gerald Griffith. The Gleaner Chorus sang two numbers, followed by a sketch given by a group of younger members, and a Wild West drama with the district missionaries in the cast. Dancing to the music of Mr. Harry Hopper and his accordian concluded the evening's activities.

**IRISH**—A special meeting was held in Dublin Branch on Sunday, October 2nd, with the Belfast Branch double mixed quartet singing several numbers. The members of the singing group are: Elders Glen H. Grimmett, Mac C. Matheson and J. Alvin Campbell, and Brother Joseph W. Darling, Miss May McIlroy, Sisters Edna Bond, Trixie Cussans and

Ellen Rose, lady missionary, who is also the director. Speakers at the service were Elder Campbell, Brother Darling and Sister Rose.

**LIVERPOOL**—Wigan Branch M.I.A. held its opening social on Wednesday, September 21st. The following programme was given: songs by Sisters Joan Brindle and Frances Rickard and Brother Stanley Shaw, and recitations by Sisters Madeline Ellison and Elsie Rickard. Games were played under the direction of Sister Gertrude Corless of Preston Branch, assisted by Elders Roscoe G. Booth, Donald S. Griffin and Thomas E. Stolworthy. Dancing and refreshments topped off the programme, with Brother Richard Burgess in charge of the music; Mr. Frank Brindle, master of ceremonies; and the sisters of the branch serving the refreshments.

**LONDON**—The M.I.A. of Southwest London Branch held its opening social on Thursday, September 22nd, with one hundred and twenty-five people in attendance. The programme began with community singing led by Sister Gwendolyn Silsbury, followed by an electric guitar solo by Brother Manley Brown, accompanied by Elder Thornton Y. Booth. Brother Reginald R. Brown sang a solo, accompanied by Manley Brown with a Spanish guitar, and Elder Booth. Sister Catherine L. Horner gave two readings; District President Andre K. Anastasiou sang a group of Russian folk songs; and Mr. William Tucker played several numbers on a piano accordian. Sister Silsbury gave some vocal solos, after which she directed the branch M.I.A. Chorus in several numbers: Sister Agnes P. Wallace, British Mission Y.W.M.I.A. president, and Dr. John Bleakley, branch president, addressed the group.

Following a short intermission, a one act play, "Command Performance," directed by Brother Reginald R. Brown, was presented. The cast consisted of Brothers Brown, Robert Hannah and Thomas I. Watkins; Mr. Charles Silsbury; Elders S. Grover Rich and Emmett L. Brown; Sisters Joan Davies, Edith G. Rees and Alice I. Tarr; and Miss Isabelle Maynard.



Dr. Ray M. Russell, British Mission Y.M.M.I.A. president, conducted the meeting. President Hugh B. Brown, who gave a short address to the group, and Sister Brown, were in attendance.

**NORWICH**—On Saturday, September 17th, the opening social of Norwich Branch M.I.A. was held in the branch hall, with the Mutual officers in charge. A one-act play was presented by M.I.A. members. Elder Scott R. Clawson recited a short monologue, which was followed by community singing led by Elder Richard B. Mendenhall. Brother William G. Raynor and Sister Lily E. Drew directed the games, and dancing rounded out the programme.

Norwich Branch held its harvest festival on Sunday, September 25th. The morning session was under the direction of the Sunday School organization, with Superintendent Bert Martins conducting. Speakers were Sister Olga Lewell, and Brothers Martins, Cyril J. Durrant and William Rainer. Recitations were given by Sisters Freda Firman and Betty Simpson. Branch President Alfred Woodhouse conducted the evening session, with Elders Cyril J. Thorne and Milton D. Garfield, and Brother Woodhouse addressing the group.

The opening social of Great Yarmouth Branch was held on Thursday, September 22nd. Mr. Donald Cattee gave several saxophone solos, and Mr. Phillip Jarvis played a number of violin selections, which were followed by group participation in games and dancing, with Brother Albert Cole officiating as master of ceremonies. A buffet supper was prepared and served by Sister Violet Cole.

**NOTTINGHAM**—A one-act play was presented by Mutual members at their opening social in Mansfield Branch held Saturday, September 24th. The cast included Sisters Edith Limb, Hilda Day, May Cook, Susie Massey, Hilda Ammett and Edna Rhodes, and Brothers Jack Limb and Frank Rossiter. In addition to the play the following numbers were given: a vocal duet by Sisters Edith Limb and Dorothy

Wright; readings, Mrs. Kessick, and Sister Harriet Chamberlain, lady missionary; male chorus number, Brother Jack Limb, Alfred Howardine, Frank Rossiter, Fred Hopkins, and Elder Dean E. Smith. Community singing was led by Sister Limb.

Elder Ross S. Layton, Nottingham Branch Y.M.M.I.A. president, was in charge of the opening social on Wednesday, September 27th. A programme was presented, consisting of the following items: A comic reading by Elder G. LaMont Richards; a vocal quartet, Sisters Dorothy Robinson, Edna Rippen, and Brothers Wilford and Sydney Robinson; readings by Sisters Irene Strawson, and Harriet Chamberlain, lady missionary; and a dialogue, Sister Edith Shepherd. Community singing was led by Brother Wilford Robinson, which was followed by games, dancing and refreshments.

**SCOTTISH**—Airdrie Branch M.I.A. and Genealogical organizations sponsored a social held in the branch hall on Wednesday, September 28th. Over 50 members and friends were in attendance to participate in a programme of community singing, games, songs, recitations, instrumental selections and comedy skits. The programme was under the direction of Sisters Rosenne Weir and Margaret Graham, and Brother Robert D. Rogers, with the following participants: Sisters Jean Hamilton and Mary McCluskie, Brothers Ben P. Laird, James Martin and Thomas Graham, Elder Walter T. Stewart and Mr. David Stewart. Refreshments were served under the direction of Sister Martin of Westrigg.

**SHEFFIELD**—On Sunday, September 25th, the harvest festival of Rawmarsh Branch was held. The hall was decorated with fruits, vegetables and flowers arranged by members of the branch. Sister Francis G. Hamstead, Relief Society president, conducted the meeting, with Sister Mary Laycock, district Relief Society supervisor, Sister Elsie May Quinney, Brother John Holton and Supervising Elder LeRoy B. Skousen as speakers. Music was furnished by a chorus of Relief Society members.

## LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**  
Corn Exchange,  
Hadden Street,  
Off Market Street.
- Accrington:**  
\*L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
†L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
\*L. D. S. Hall,  
13, Wellington Street.
- Belfast:**  
†Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street,  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
St. Peter's Street.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
Hannah More Hall,  
45, Park St., Clifton.
- Burnley:**  
‡L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Carlisle:**  
L. D. S. Hall,  
Scotch Street.
- Cheltenham-Stroud:**  
Theosophical Hall,  
St. Margaret's Ter.,  
Off North Place,  
Cheltenham.
- Clayton:**  
\*Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
\*L. D. S. Hall,  
Trafford Street.
- Dublin:**  
†L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
\*L. D. S. Hall,  
Curtis Yard.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
L. D. S. Hall,  
4, Nelson Street.
- Gravesend:**  
Freeborn Hall,  
Peacock Street.
- Great Yarmouth:**  
L. D. S. Hall,  
33a, Regent Street.
- Grimsbury:**  
Thrift Hall,  
Pasture Street.
- Halifax:**  
\*L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hucknall:**  
\*Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynolds Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
\*L. D. S. Hall,  
5, Westfield Road.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea Chapel,  
149, Nightingale Lane  
S.W.12.  
Downham Fellowship  
Club, between 29 & 30,  
Arcus Rd., off Glenbow  
Rd., Catford.  
Ivy Hall,  
Wellesley Road,  
Gunnersbury, W.4.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road,  
C. on M.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
188, Linthorpe Road.
- Nelson:**  
\*L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
\*L. D. S. Chapel,  
89, St. Michael's Str.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street.
- Plymouth:**  
L. D. S. Hall,  
34, Park Street,  
Tavistock Road.
- Pontllanfraith:**  
Enquire:  
81, Blynteg Street.
- Preston, Lancs:**  
L. D. S. Hall,  
7, Lords Walk,  
Off North Road
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
\*L. D. S. Hall,  
100, Main Street.
- Skelton:**  
Liberal Association  
Hall, 13a, Queen's  
Street, Redcar-on-Sea
- South Shields:**  
L. D. S. Chapel,  
98, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton, Wolverhampton**  
L. D. S. Hall,  
Washington Building,  
Berry Street.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
\*L and Y Station

‡—6.15 p.m.

\*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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